the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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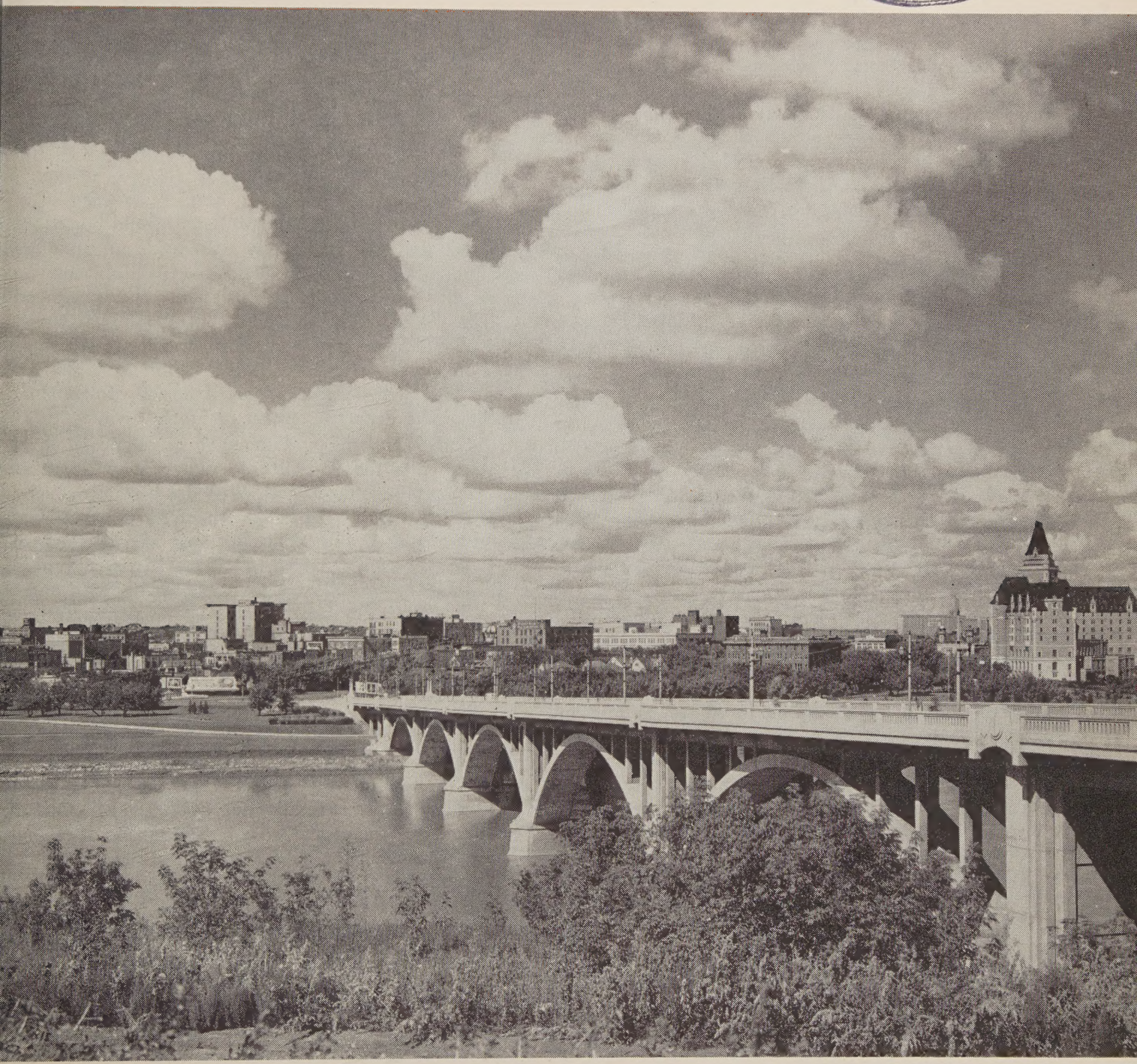

HILLYARD

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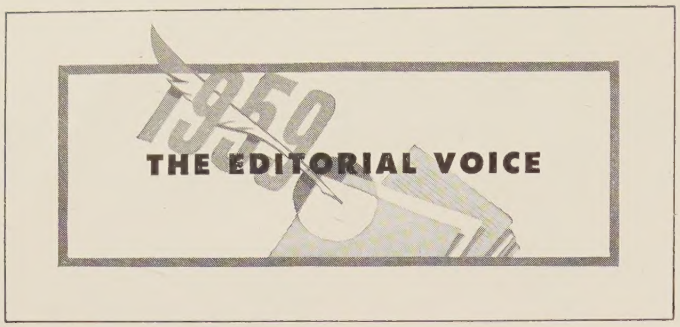

OUR UNCLAIMED RICHES

Those spiritual blessings in heavenly places which are ours in Christ may be divided into three classes:

1. Those which come to us immediately upon our believing unto salvation, such as forgiveness, justification, regeneration, sonship to God and baptism into the Body of Christ. In Christ we possess these even before we know that they are ours, such knowledge coming to us later through the study of the Holy Scriptures.

2. Those riches which are ours by inheritance but which we cannot enjoy in actuality until our Lord returns. These include ultimate mental and moral perfection, the glorification of our bodies, the completion of the restoration of the divine image in our redeemed personalities and admission into the very Presence of God to experience forever the Beatific Vision. These treasures are as surely ours as if we possessed them now, but it would be useless for us to pray for them while we journey here below. God has made it very clear that they are reserved for the time of the manifestation of the sons of God (Rom. 8:18-25).

3. The third class of blessing consists of spiritual treasures which are ours by blood atonement but which will not come to us unless we make a determined effort to possess them. These are deliverance from the sins of the flesh, victory over self, the constant flow of the Holy Spirit through our personalities, fruitfulness in Christian service, awareness of the Presence of God, growth in grace, an increasing consciousness of union with God and an unbroken spirit of worship. These do not come to us automatically nor must we wait to claim them at the day of Christ's coming. They are to us what the Promised Land was to Israel, there to be entered into as our faith and courage mount.

To make things clearer let me set forth four propositions touching this heritage of joy which God has set before us:

1. *You will get nothing unless you go after it.* God will not force anything on you. As Joshua fought his way into possession of the Promised Land you also must fight on toward perfection, meeting and defeating whatever enemies would stand in the way to challenge your right of possession. The land will not come to you; you must go to the land and on up into it by the way of self-renunciation and detachment from the world. "Those who travel on this road," says John of the Cross, "will meet many occasions of joys and sufferings, hopes and sorrows, some of which are the result of the spirit of perfection, others of imperfection."

2. *You may have as much as you insist upon having.* "Every place that the sole of your foot shall tread upon, that have I given unto you," said God to Joshua, and this principle runs throughout the entire Bible. The history of Israel is dotted with stories of those who pressed boldly on to claim their possessions, such, for instance, as Caleb who, after the conquest of Canaan, went to Joshua, demanded the mountain Moses had promised him, and got it. Again, when the daughters of Zelophehad stood before Moses and pleaded, "Give unto us . . . a possession among the brethren of our father," their request was granted. Those women received their inheritance, not by the indulgence of Moses but by the command of God whose promise was involved. When our requests are such as honor God we may ask as largely as we will. The more daring the request the more glory accrues to God when the answer comes.

3. *You will have as little as you are satisfied with.* God giveth to all men liberally, but it would be absurd to think that God's liberality will make a man more godly than he wants to be. The man, for instance, who is satisfied to live a defeated life will never be forced to take victory. The man who is content to follow Christ afar off will never know the radiant wonder of His nearness. The man who is willing to settle for a joyless, barren life will never experience the joy of the Holy Spirit or the deep satisfaction of fruitful living.

It is disheartening to those who care, and surely a great grief to the Spirit, to see how many Christians are content to settle for less than the best. Personally I have for years carried a burden of sorrow as I have moved among evangelical Christians who somewhere in their past have managed to strike a base compromise with their heart's holier longings and have settled down to a lukewarm, mediocre kind of Christianity utterly unworthy of themselves and of the Lord they claim to serve. And such are found everywhere, in and out of the pulpit.

4. *You now have as much as you really want.* Every man is as close to God as he wants to be; he is as holy and as full of the Spirit as he wills to be. Our Lord said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." If there were but one man anywhere on earth who hungered and was not filled the word of Christ would fall to the ground.

Yet we must distinguish wanting from wishing. By "want" I mean wholehearted desire. Certainly there are many who wish they were holy or victorious or joyful but are not willing to meet God's conditions to obtain.

That God has placed before His redeemed children a vast world of spiritual treasures and that they refuse or neglect to claim it may easily turn out to be the second greatest tragedy in the history of the moral creation, the first and greatest being the fall of man.

Evangelists of Materialism

America's God is "Standard of Living" . . . and even evangelical Christians are susceptible to the pronouncements of his prophets. Is this not evidence of spiritual poverty, or worse?

By DAVID LUTZWEILER

NOT content with the conventional merchandising weapons of beer ballads, billboards and animated cartoons, the men in the gray flannel suits on Madison Avenue have added the soul-probing techniques of modern psychology to their advertising arsenal.

Businessmen, like the psychologists and politicians, understand very well that knowledge of what causes behavior is the first step toward changing it or controlling it, and they have been having very good success lately with certain techniques devised for cashing in on that strange cause of much of our behavior, that source of unrecognized fears and motives which the psychologists call the subconscious.

For instance, research in marketing has shown that people were not buying a particular product because of the color of the package—not that the package was unattractive, mind you, but because of some unpleasant but unrecognized reactions to that particular color. The color was changed and sales soared.

Again, if these probers of the public mind find that a great many people possess a certain frustration or aspiration, products will be offered as the very things that will fulfill those deep psychological needs. Home freezers, it was discovered, while often very uneconomical, actually give some persons a feeling of security because unconsciously they are reminded of their secure youth when mother's refrigerator always was full. The stress on buying home freezers, then, became not the economy of them but the comfortable feeling of knowing you had one in the house.

Contrary to some popular fears, however, this "depth approach" to advertising, the use of these "hidden persuaders," is still used less than the old-line straight psychology stuff such as sex to attract attention to the ad, or outright lying with faith in the gullibility of the public.

A good example of the way advertisers go about conditioning our likes and dislikes is the cigarette campaign of the last generation. In the early twenties the only woman seen smoking a cigarette in public was a prostitute. Among respectable people it was strictly a man's habit. But with millions of women around as a potential for doubling the cigarette market, the manufacturers came out first with a billboard showing a lady *holding the match* for her male companion. Then she was shown *holding the package* and getting the cigarette out for him. Then it became acceptable, if one were to believe the advertisers, for a lady to *light* the cigarette for her husband or friend, then *give* it to him. From there it was easy to slide into full-time smoking.

Of course this is pure brainwashing, for brainwashing as the Communists practice it is the psychological reconditioning of a person's set of values. The more deeply ingrained the values are, such as nationalism, freedom, love of home and friends, the more difficult it is, of course, to change them and the stronger the methods that must be used. The difference between Communist brainwashing techniques and modern advertising techniques is not one of kind, but merely of degree. Advertising has been one of the most influential conditioners of American values for the past two generations.

Any legitimate business, if it is to survive, must advertise. There is nothing wrong with advertising in itself, and fortunately not all advertising is of the unscrupulous kind. But the point I wish to make is that businessmen are using people's sins—even making them to appear as virtues, if necessary—to achieve business ends (i.e., profits). The most significant thing for Christian leaders to notice is, that while we might expect such a program to work in the world, *almost every Christian these days is falling for it too.*

For instance, a little more than a year ago the fathers of fashion brought forth on this continent the "new" sack dress. As with all other fashion changes, this made everything else obsolete. If you wanted to be up with the times you had to buy the sack. There were many Christian women in the crowds that flocked to the clothing stores, but very few of them bought the dress because they actually needed it; they bought it because they, like their unsaved counterparts, were slaves to society.

The foundation of a very large part of our economy is this "planned obsolescence," but the foundation of planned obsolescence is, in turn, the sin of human pride. Planned obsolescence means that the manufacturer counts on the unwillingness of the individual to be satisfied with what he has if his neighbor has something which he can be convinced is better. The dissatisfaction is simply the fruit of lust and pride, and is directly contrary to the apostle's injunction to be content with food and raiment (1 Tim. 6:8).

Yet how many Christians bought a new car this year because they actually needed one? How many used the economic myth that "it is cheaper to buy a new one every year or two" to justify themselves? Or how many justified it with the logic, "If God prospers you to the extent that you can afford it, go ahead"? Who said God prospers a Christian in order that he may wallow in luxury? The teaching of the New Testament is that prosperity is a stewardship from God, to be used for His service and not to satisfy one's own lusts.

Then there are the "upward climbers." Market researchers know that many products are purchased largely by certain classes only. Such products are purchased, not because of their better quality or because of their price, but because of the class they symbolize. How many Christians buy expensive cars and ranch homes in the suburbs in spite of the fact that they could give more to God's work and serve Him just as well or better with what they have and where they are?

It is obvious to me that the reaction of Christians to modern advertising, a reaction identical with that of the unregenerate materialists, is only one more proof of the widespread spiritual poverty of American evangelicals. They are too weak to resist the evangelists of materialism.

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We need people and long for their affection. This is, of course, a legitimate and normal need which God built into us. But people can be wrong in their customs, and if a Christian must part company with the crowd on moral grounds he is able to do so because he has a source of comfort and strength which the unsaved person does not. He has God. However, the Christian who is not walking with God, and hence finds no joy in Him, must look elsewhere, and the first thing he sees is the world. But we cannot be a member of the crowd unless we have that ticket so necessary for admission, *conformity*. If we do not conform, we are told, we are maladjusted and in danger of being ostracized by society which in turn may make us neurotic. It is better to conform.

If a Christian is living as he should he will have the constant scorn of the crowd. This is not the opinion of the "how-to-win-friends" school of Christian thought. We must not make ourselves obnoxious, they say. And they are right up to a point: we must not make ourselves *unnecessarily* obnoxious, but let us not forget that righteousness to the world is always obnoxious. Therefore, wherever righteous living is obnoxious let us live right and take the consequences.

Paul speaks of being "fools for Christ's sake," but the majority of Christians lack the independence to be fools when it becomes necessary. They justify their weakness by saying that "if we antagonize the crowds we cannot win them," which is another way of saying that we must become like the world to show the world that they should become like us. But have we considered that it is just this *dis*agreement with the crowd that might be necessary to win them? Some of the members of that crowd are themselves sick of its ways. They would need only your example to give them courage, for they are followers, too—that is why they are in the crowd—and they need only a different leader, you if you have the courage. The ones who are "sold" on the ways of the crowd, however, would not be won even if you joined them; your joining them would only lend support to their unsound philosophy of life.

In this country we worship a god called "Standard of Living," and many of God's people are as guilty as the heathen around them. This is, in the Old Testament figure, spiritual adultery. It may be that God will have to judge us as severely as He did the ancient Jews. It is the worship of an American Baal, and his prophets are the advertising men. His glass-windowed altars line our streets and draw huge crowds of worshipers, the children of God among them. The scriptures of this sect are plastered on huge signs beside our highways, and everywhere else that space can be found for them. The merchandisers would have us believe that these texts are the reliable guides to the worthwhile things in life. And it is quite apparent that the people of God and the people of the world are alike pleased to accept them as such.

Perhaps someone would protest that it is not so much the fault of the advertising itself as of the materialistic mind of the person who responds to it. There is some truth in this. Nevertheless, it is a vicious circle, for it cannot be denied that advertising over the years has been a powerful influence in *making* that mind so materialistic through constant conditioning. We live in a vast materialistic pocket; and unless one is very keen in his thinking these days he is likely to be taken in by these con men of semantics who would win us over to a worldly set of values, making those values look like a normal, legitimate part of the "American way of life."

I am not unpatriotic, but I do not believe that the American way of life—least of all the American way of life as seen in the pictures and described by the copymen—is the same thing as the Christian way of life, although apparently most evangelicals are content to think it is.

We ought to be awake to the fact that the old-fashioned horse trader who would give you a one-eyed, sway-backed, decrepit horse in exchange for a good one has exchanged his leather vest for a gray flannel suit and has moved from the farm to a walnut-paneled office on Madison Avenue to write musical jingles for radio and TV commercials. He is the evangelist of the religion of materialism. God help us to resist him! ◆ ◆ ◆

We can never know the fullness of Christ's victory for us until we are identified with Him in His death

Without the Gate

By REV. ROBERT S. ROSEBERRY

THE Old Testament will give the diligent student many profitable hours if he will take time to search out the meaning of each type in its relation to the cross of Christ. The Book of Leviticus is neglected by many students and considered rather dry and repetitious, but it is rich in typology. The ritual described in the opening chapters of Leviticus covers every phase of the Israelites' approach to God. The pathway is sprinkled with blood. There was no remission until blood was shed. Each of the five offerings gives a different aspect of the cross of Christ and what the cross will do for the believer.

It is regrettable that many see only forgiveness of sins in the cross of Jesus and fail to grasp the full deliverance for spirit, soul and body that Jesus wrought for us when He was made sin on the cross. Our first parents by one act of disobedience not only lost dominion over the fish of the sea and the fowls of the air and over every living thing, but Satan planted in their hearts the virus of sin that was communicated to all generations of mankind. What a harvest of woe and suffering and death it has brought forth through the centuries!

The work of the cross was destined to go as deep as the sin and deliver a people to serve the Lord forever. Every baby born into the world has the deadly virus of sin in the heart and needs the great Redeemer. David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3).

John Owen once said that the beautiful baby held in the arms of the loving mother has the seed of every crime and wickedness in its heart. Environment has indeed a big part to play with the development of sin in the life, but nevertheless we are sinners by birth and in need of redemption.

Paul prayed for the Ephesian church: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling . . . in the saints" (1:17, 18). The Ephesians had already believed, but they did not have the full revelation of what the cross had wrought for them. We were called to more than forgiveness of our sins. God has predestinated us "to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

The burnt offering (Lev. 1:3) represented God's part in the offerings by fire. In His perfect obedience Christ was a sweet savor to God (Eph. 5:2). In the meat offering we see man partaking of Christ. These two offerings were offered morning and evening. The peace offering was for all the worshipers who had been cleansed of their defilement. It represents communion of the Body of Christ. At one time Solomon offered 22,000 oxen and 120,000 sheep as a peace offering (1 Kings 8:63), and the people of Israel partook of this offering with joy.

The bullock which was carried outside the camp and burned and the trespass offering were not sweet savor offerings. The trespass offering was for sins, while the sin offering was for sin. Man is a sinner by nature, and every man needs a redeemer as certainly as the man who has transgressed every law of God. "There is none that doeth good, no, not one."

The unblemished ram for the trespass offering was not offered until the offerer had made restitution for wrongs done to his neighbor (Lev. 6:1-7). John the Baptist preached repentance and also the bringing

forth of fruits meet for repentance. Paul preached the same doctrine—that men should repent and turn to God and do works meet for repentance (Acts 26:20). Some claim that the doctrines of repentance and restitution are not New Testament doctrines. The fact remains that in every great revival that sweeps a country, such as those in Wales and the Hebrides, repentance and restitution grip the people and they have no peace or rest until everything is cleared between them and the Lord. Confession of sin and restitution are bitter medicine but yield the peaceable fruits of righteousness.

But there is more than repentance; we must go on to perfection or maturity. The "old man," the self, the "I," must be dealt with at the cross. Paul says (Rom. 6:6): "Our old man is crucified with him." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate" (Heb. 13:12). The Scripture points back to Leviticus 4:12, to the sin offering that was carried forth outside the camp and burned. The anointed priest took of the blood and sprinkled it seven times before the veil in the sanctuary and on the horns of the altar of incense. Then all its flesh with its head, its legs, its inwards, and its dung—even the whole bullock was carried forth outside the camp and burned on wood with fire. The one who carried it forth was unclean and had to bathe and wash his clothes before returning to the camp.

What a picture this is of Calvary! Jesus, the unblemished Lamb of God, was taken outside the camp and by wicked hands was crucified and slain. The death on the cross was an ignominious death reserved for criminals. No Roman could be hung on a cross. Jesus was cast forth as an unclean thing and consumed by the wrath of God. There was no voice from heaven saying as at His baptism, "This is my beloved Son, in whom I am well pleased." There was no angelic ministry to strengthen Him as in Gethsemane when His soul was heavy even unto death. Even the fellowship with God that He had so long enjoyed was not there.

Jesus our Lord became sin for us that we might be made the righteousness of God in Him. He was made a curse for us that we might be free from the curse of sin. He went to the depth for man's iniquity that He might meet man's deepest need. Let us not tarry to gaze at that spectacle, but let us go forth therefore unto Him, bearing His reproach. We can never know the fullness of His victory for us until we become identified with Him in His death.

Paul the apostle describes his experience in writing to the Galatians. "I have been [A.S.V.] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Again hear him declare himself: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby [marg.] the world is crucified unto me, and I unto the world" (Gal. 6:14). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

The cross of Christ is the dividing line between the believer and the world. We cannot hope to enjoy full release and rest until the cross has been made operative in our lives. Crucifixion means death but it opens the way to resurrection and glory. It also opens the way to the enduement of power from on high. Pentecost followed the cross, as the burnt offering followed the sin offering. Let us not deceive ourselves in thinking that it is possible to bypass the cross and yet receive an eternal weight of glory. "For it became him, . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:10, 11). ◆ ◆ ◆

Jesus Christ Is Lord

By Richard C. Halverson

God has not abdicated!

The agony of our mid-twentieth century is evidence of the accuracy of the Bible's statements concerning the last days—a mark of the nearness of the return of Jesus Christ.

The space race . . . the mad rush to stockpile atomic weapons . . . the frustration and futility of diplomacy . . . the unpredictable eruption of trouble spots like pus sacks . . . the increase of industrial tension . . . the acceleration of crime and festering social malignancy . . . the hot breath of nationalism and revolution . . . the sickening, unrelenting, inexorable threat of thermonuclear war: these are not the death rattle of Christian civilization—they are the birth pangs of Christian fulfillment.

Universal trouble does not spell doom—it proclaims victory!

"The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see Reality, . . . yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!

"It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail . . . while we wait for that redemption of our bodies which will mean that at last we have realized our full sonship in Him [Christ]" (Rom. 8:19-23, Phillips).

Scoffers mock at the thought of Christ's return on the grounds that the Church has waited for this event for nineteen centuries, and this very scoffing fulfills Bible prediction; it is one of the signs (2 Pet. 3:3-5).

Nothing is more certain than Christ's triumphal re-entry into history—and it's 1900 years nearer than when it was first promised! Today the whole universe languishes for the return of the Prince of Peace.

"The kingdoms of this world (shall) become the kingdoms of our Lord, and of his Christ."

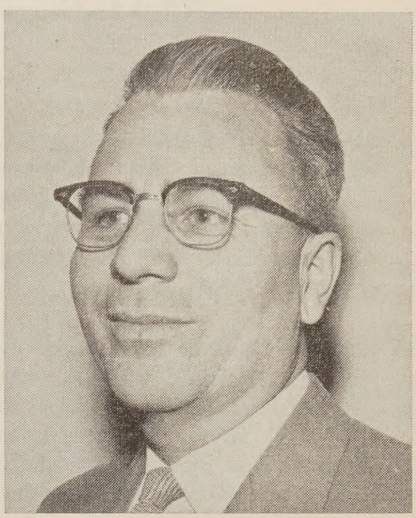
Jesus Christ is Lord!—Perspective.

The C. & M. A. in Saskatoon, Saskatchewan

SASKATOON, second largest city in the province of Saskatchewan, Canada, straddling the banks of the South Saskatchewan River, is today a modern, progressive city of 81,000 persons. The city began as a farming hamlet over seventy years ago, when the first white settlers commenced farming and ranching in the surrounding territory. With the coming of the first railway line and the increased immigration early in the 1900's, the community quickly expanded into a wholesale distributing center for the area within a radius of two hundred miles. With the increase of business there was a concurrent increase in manufacturing, and the city became one of the leading flour milling centers of the Canadian prairies. It was incorporated in 1906.

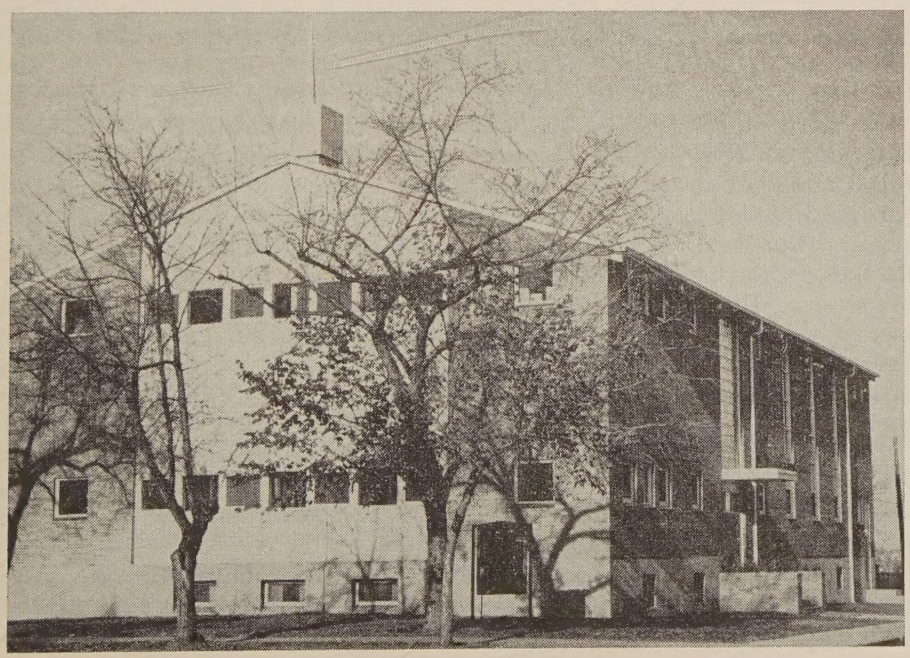
Saskatoon is still the hub of the agricultural area, and has also developed a vast potash industry. Other resources include oil, gas, lumber and uranium. Culturally, the city is the educational and medical center of the province. It is the seat of the University of Saskatchewan which includes the College of Agriculture. The University Hospital and the Medical College have made possible extensive research.

The Christian and Missionary Alliance has been established in Saskatoon for twenty-six years. The early congregations were small and during the first ten or twelve years met in school auditoriums, rented halls and churches. In 1944 an old garage building in the downtown section was remodeled and dedicated as an Alliance church. This place served the congregation for twelve years. In 1956 this was sold, a new location secured and a building program commenced. During the building the congregation met Sundays in a downtown rented hall, with the Sunday school meeting in three different halls. Week-night activities were held in a small rented church. In February, 1957, the new Alliance church, centrally located in the city overlooking the river and downtown business area, was dedicated. The present church, including property and furnishings, is valued at $160,000. The auditorium seats about six hundred people and the building can care for a Sunday school of almost equal size. Overflow crowds are accommodated by a chapel located near the entrance to the church, thus increasing the total seating capacity of the church to at least 650 people.



Rev. Roy McIntyre, pastor

The Saskatoon Alliance Tabernacle



The membership of the church now numbers about three hundred with at least two hundred additional adherents and friends as attendants. In spite of heavy financial demands made upon the congregation during the past few years, the receipts for missions have increased each year, last year's being more than $14,000.

The church carries on a full program. The Sunday school, now frequently surpassing the five-hundred mark, is fully departmentalized, and before too long additional facilities will have to be provided to care for it. Other departments of the church include: A women's prayer

band which meets weekly and a monthly fellowship meeting of all women in the church; senior and junior Alliance Youth Fellowships which meet weekly; a girls' and a boys' club; a monthly fellowship for men; the homebuilders' monthly fellowship. The church sponsors a weekly church broadcast over one of the local radio stations.

The present pastor, Rev. Roy McIntyre, has served the church since 1951, succeeding Rev. R. F. Merrill. Other pastors serving the church have been Rev. W. H. Brooks, Rev. James Murray, Rev. A. Schellenberg, Rev. J. Thompson, Rev. E. Roffe and Rev. H. Heppner.

One of the rewarding evidences of the ministry of the Saskatoon Alliance Church is the record of approximately twenty-five persons who have entered Christian service at home and abroad. ◆ ◆ ◆

What Do You Think of Jesus?

By WESLEY C. SMEAL

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" —MATTHEW 22:41-45.

WHAT we think of Jesus and how we feel toward Him determine what we do with Him. If we accept Him as Lord and Saviour He becomes the King of our lives. If we deny His divine nature we share in the crime of crucifying Him. We either put a crown on His head or a cross on His back. His persecutors put Him to death because He claimed to be "the Christ, the Son of God."

What do you think of Christ? This is a question which was settled in the first century by honest Christians who wrote the New Testament under the inspiration of the Holy Spirit. What they wrote has been confirmed again and again in succeeding centuries, but still it remains a personal question which has to be settled in the mind of each one who is to take the name "Christian" today.

Here is what some of these first century Christians believed and expressed concerning Jesus.

Simon Peter: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6: 68, 69).

Why was he so sure? This is the answer: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). It was a personal, divine revelation of truth. He came to know his Lord through the revelation of the Father, through a personal experience. He saw beneath the surface of life and began to gain insight into the very heart of the Eternal. Peter knew Jesus Christ as God. He didn't know everything about Jesus Christ, but he was sure of that much.

John: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him . . . In him was life; and the life was the light of men. . . . That was the true Light" (John 1:1-9). Later in this same chapter Jesus is called "the Lamb of God, which taketh away the sin of the world."

All of John's writings, including the Gospel, the Epistles and the Revelation, clearly reveal his thinking about Jesus, and are definite in respect to the redemptive idea of God. In his first letter he wrote, "The blood of Jesus Christ his Son cleanseth us from all sin." In the Revelation he states that Christ "loved us, and washed us from our sins in his own blood." We can be thankful for the harmony of the Holy Scriptures. These early Christians were in harmony when it came to their concept of Christ Jesus. They knew that Jesus was their Lord and their God.

Paul: "Christ came, who is over all, God blessed for ever . . . God was manifest in the flesh" (Rom. 9:5; 1 Tim. 3:16). Paul, as well as the other writers of the New Testament, understood Jesus Christ to be one with our "God and Father." It was not an opinion. It was a divine revelation.

The Pharisees thought of the promised Christ as "the son of David." This was as far as they saw —the human view only. They did not see "the Lord of glory."

Jesus knew Himself in terms of deity. He expressed this truth in words, such as, "I and my Father are one" (John 10:30); "He that hath seen me hath seen the Father" (John 14:9); and "I am in the Father, and the Father in me" (John 14:10). In other passages He claims to be "the door of the sheep . . . the bread of life . . . the way, the truth, and the life." He claims omnipresence and omnipotence (cf. Matt. 28:18-20), attributes which only God possesses.

What do you think of Jesus? It is important what we think. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). According to this Scripture, rebirth is dependent upon what we think and believe concerning Jesus. We can never be born again until we accept Jesus as the Christ, the Son of God. This is the personal significance of our concept of Jesus. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5).

Men can never know victory over the world and sin until they "honour the Son, even as they honour the Father" (John 5:23). This is the only door to eternal life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36).

"To God only wise, be glory through Jesus Christ for ever. *Amen.*" ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Reorganization of Wesleyan Methodist conference: Delegates to the general conference of the Wesleyan Methodist Church (Houghton, N. Y., June 23-30) voted to have three general superintendents instead of one president. Elected were Dr. O. G. Wilson, editor, *Wesleyan Methodist;* Rev. G. H. Phaup, High Point, N. C., and Dr. H. K. Sheets, Marion, Ind. Following the sudden death of Dr. Wilson on June 28 the conference elected Dr. Rufus Reisdorph to the general superintendency in his place. Dr. Roy S. Nicholson, retiring president of the church, was elected president-emeritus.

●

Congress revives amendment: A total of nine congressmen have sponsored the well-worn "Christian Amendment" to the Constitution during this session of congress. So far, the amendment has not reached the Senate. Under the so-called "Christian Amendment," the following statement would be added to the U. S. Constitution: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

●

Christ's Mission appoints codirector: Rev. Stuart P. Garver has been named with Dr. Walter M. Montano as codirector of Christ's Mission. Christ's Mission uses films, correspondence, literature, speakers, as well as its rehabilitation center and monthly magazine, *Christian Heritage,* to bring Christ to those engulfed in the Romanistic system and encourage Protestant Christians to protect our religious liberties. Correspondence courses will be included in the near future.

●

NRB plans January conclave: Dr. Eugene Bertermann, president of the National Association of Religious Broadcasters, has announced that the 17th annual convention of the NRB will be held at the Mayflower Hotel, Washington, D. C., January 19-21, 1960.

●

Christian "Teen Ranch" planned: Ground-breaking ceremonies were held at Hesperia, Calif., in July for a new "Teen Ranch" sponsored by the Greater Los Angeles Youth for Christ. Expected to be completed by July, 1961, at a total cost of about $535,000, the "Teen Ranch" will provide a program for about 120 youths a week. It will include leadership development, crime prevention and juvenile rehabilitation.

YFC names officers: Dr. Ted W. Engstrom, Wheaton, Ill., has been re-elected to his third term as president of Youth for Christ International. Also re-elected were Rev. Carl Bihl, of Wheaton, as vice-president, and Rev. Dave Breese, Grand Rapids, Mich., as secretary. Rev. Paul Hartford, St. Petersburg, Fla., was elected treasurer.

ABROAD

Filipino Protestants protest consecration: The recent ceremony that "reconsecrated" the Philippines to the Sacred Heart of Jesus, conducted by President Carlos P. Garcia, has drawn a vigorous protest from the Philippine Federation of Christian Churches. Dr. Gumersindo Garcia, Sr., Federation president, sent a letter to President Garcia declaring that it "violates the principle of separation of Church and State which requires that our democratic government should treat all churches equally. Our government," the letter added, "which you represent should refrain from taking any official participation in any church activity whatsoever." The ceremony was the climax of the sixtieth anniversary celebration of the Feast of the Sacred Heart held in Manila.

●

Holiness churches in Egypt merge: Eighty Holiness Movement Churches in Egypt with over 5,000 members unanimously voted approval of union with the Free Methodist Church at a conference at Asyut. The Egypt church, started sixty years ago as a missionary venture of the Holiness Movement Church in Canada, is now self-supporting and self-governing and voted as an autonomous church body. The conference action followed that of the mother church, which officially united with the Free Methodist Church on January 1.

●

Europe gets new Sunday religious broadcast: The "Back to God Hour" was recently scheduled for broadcasting over Radio Luxembourg for a regular Sunday broadcast. This will be the first religious program broadcast on Sunday. All others are weekday programs. Radio Luxembourg covers all of Europe with a strong signal on medium wave broadcasts and can be heard almost anywhere in the world by short wave.

●

Protestant radio banned in Trieste: Officials of the Italian Waldensian Church have been notified that the weekly Sunday morning radio programs of Protestant worship from Trieste will no longer be permitted. Dr. Ermanno Rostan, moderator of the Waldensian Church, told the World Council of Churches in Geneva that the reasons were said to be purely technical. Appeals to the government have not been answered.

●

Moslem majority great in Indonesia: The Information Section of the Religious Department of Indonesia has released the following figures showing the religious affiliation of Indonesians: 90.05 per cent Moslems; 3.43 per cent Protestants; 1.21 per cent Roman Catholics; 2.14 per cent Hindus; 1.80 per cent Animists; .47 per cent other religions.

WELDON B. BLACKFORD, Editor

The Interest of Adults in the AYF Rally Program

Lose the adult interest in the AYF rally program, and the AYF rally spirit is soon put into jeopardy.

There was a day when Alliance youth rallies were some of the biggest events of the year. These holiday programs became a most inspiring and vital spiritual influence throughout our movement. The fellowship of the churches ran high and the spirit of evangelism burned brightly. The spiritual impetus was that of getting unsaved people to the rallies; those whom you could never get to a regular service would come to such a special outing. Our mission fields today are filled with men and women who once were regular attendants at these rallies and could give stirring testimonies of how the call of God came or culminated in a decision at an Alliance youth rally.

There was something unique about those rallies and I firmly believe the secret is to be discovered in the interest of the adults manifested on these occasions. There was a family spirit about them. Hundreds of Alliance families met for a day of spiritual fellowship.

Pastors led their people to the rally, they didn't just send them. Young adults most often assumed the responsibility of leadership and, together with a committee of pastors and youth presidents, they set forth a spiritual program. It was a church-wide youth program where adults and youth met God together.

If the rally spirit is to be maintained among our youth, and it must be, adults are the ones to do it. There are innovations which we can make in the rally program by providing youth retreats, youth camps, youth crusades, and so forth; nevertheless, the old-fashioned rally spirit which so characterized our youth program through the years has basic principles and spiritual elements which do not change and are needed more than ever during these days. If the adults pull out or exclude themselves in their support of these programs, there is little hope for maintaining this spiritual movement.

The adult interest is the backbone of the rally spirit of almost every independent youth movement which has arisen in our time. Attend their rallies and see the great number of adults who are backing the program. The adult interest helps pay the bills, as well as adding spiritual stability to the program. We make a grave mistake by dismissing the program which is working so effectively for those of our brethren in independent and other denominational ministries. Their meeting now is in many respects what we had at the beginning.

I regret that the waning rally spirit in any area can be largely attributed to lack of adult interest. Pastors have become disinterested, while young adults and parents prefer other activity during rally days.

The many excuses for not attending rallies may very often be charged to the disposition of adults toward the rally program: holiday traffic, wanting the day off to do something other than attending a spiritual gathering, the attitude that the rally is a thing of the past, and so on. If we could closely observe the circumstances of life in the days when the rally spirit was high among Alliance churches I am certain you would find that there were many reasons then for adults to give up Alliance youth rallies.

Adults are needed in maintaining the spiritual tenor of our Alliance youth rallies. There is a place for them to fill and we call upon our adults to fill their place.

Let us look at some factors related to this problem:

1. AYFers will not resent the presence of adults at AYF rallies if the program is geared to youth interests. Too often it is not.

2. Adults will want to attend more AYF rallies if the rally is planned for the young people and the spiritual standard is high. AYFers respond to a high spiritual standard.

3. Young adults are seriously needed in the leadership of these rallies. Strong, spiritual, capable lay leadership is needed to promote and plan the program.

4. A spiritual interest of parents for their youth will be given an opportunity for manifestation by family attendance at the rallies.

5. Pastors are the key to family attendance at the rallies, but they must lead the way with their own attendance and interest.

The AYF rally program is an integral part of our ministry to youth. God grant that our Alliance adults will once again give their spiritual influence to the program where it is needed; that those who support our rallies will continue to be dedicated to the interest of the program and encourage our youth with their spiritual backing.

Subscribe Now to the *AYF Compass*

The "AYF Compass," new twelve-page youth magazine, will inform you concerning youth activities all over the country as well as inspire you to a deeper dedication to God. You'll enjoy the Photo Flash page, and also Uncle Thad's answers to your questions. Send your subscription in NOW—*just $1.00 a year.*

Philippine Churches "Press On"

The thirteenth annual national conference of the CAMACOP (Christian and Missionary Alliance Churches of the Philippines) met at Kalawag, Isulan, Cotabato. "Press On" was adopted by the conference as its theme, "Higher Ground" as its theme song and Philippians 3:14 as the theme verse.

God has seen fit to bless the efforts of His colaborers this year. This was clearly manifested in the reports made by President F. D. de Jesus and Rev. R. E. Bressler, Mission chairman. The company of 160 national workers, 50 missionaries and 264 lay preachers work unitedly and harmoniously with God's blessing. In the past year 1,370 people were baptized. An unusual baptismal service was held at the Pagadian provincial jail. Rev. Samuel Silao used a metal drum as an improvised baptistry.

There is advance in the field of education. The report from Ebenezer Bible Institute states that the curriculum now includes courses leading to the Bachelor of Theology degree. An accelerated Greek course is also offered. Lay preachers institutes in Glan, Lagao, Lapuyan, Bulatukan and Tampilisan are functioning efficiently.

The Society for this year will match three pesos to every peso that the Filipino national church contributes for Christian literature. The CAMACOP is setting aside one-half per cent of its budget this year for this purpose. The availability of the newly printed word edition of the English-Cebuano hymnal is good news to the churches. The first issue of the church's official organ was scheduled for July publication.

Seven pastors were ordained and eight others were given the right of reverend.

This conference was the largest, the longest and one of the most blessed in the church's history. There were 148 official delegates present, 21 associate delegates, and visitors. On missionary night the missionary offering pledged in faith amounted to 1,276 pesos ($638).

When all the activities of the convention will be buried in oblivion in future years the delegates will remember the Word of God, powerfully preached in the Spirit-given messages of the guest speaker, Dr. David Morken.

Greek Course at Ebenezer

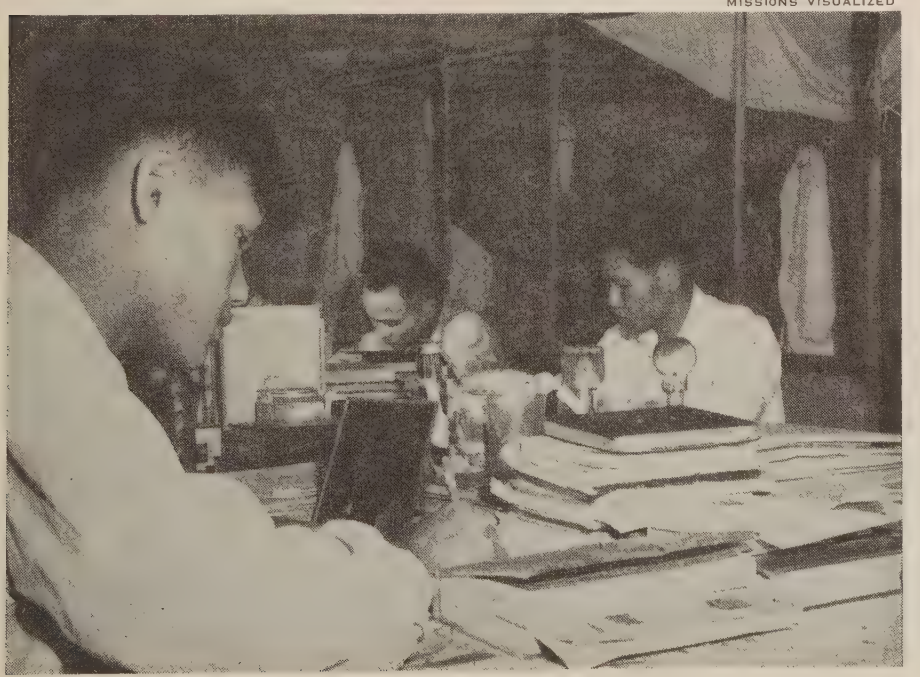
By FRED VALDEZ, *Philippines*

An accelerated course in Greek was offered to a limited number of applicants during Ebenezer Bible Institute's vacation period. Twenty students spent four grueling weeks under the able tutorship of Dr. G. Henry Waterman, of the Philippine Bible House. Three of them were undergraduates, four were missionaries and thirteen were graduates from the Institute, located in Zamboanga, Mindanao.

Their textbook was *A Structural Approach to Greek,* developed by Dr. Donald Larson of the Trinity Seminary and Bible College in Chicago. This course differs from the traditional method of learning Greek. It relies heavily on tape-recorded exercises which each student must meticulously follow. Through the rigid schedule of classes six hours a day the strange characters and sounds gradually assumed understandable form, and learning the difficult language became a delight. The goal set for the course is for each student to be able to read the

Vietnamese Bible school students prepare their lessons in the dormitory . . . Urgently needed and enlarged facilities are being erected at Nhatrang—these are "buildings for building faith" . . . Share in this project now with your prayers and gifts . . .

MISSIONS VISUALIZED



"Buildings for Building Faith" in Viet Nam

New Bible school buildings at Nhatrang . . . to train workers to meet the tremendous need and opportunities among 12 million Vietnamese

Church buildings in strategic centers . . . to evangelize heavily populated areas

Needed: $250,000

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Gifts may be designated and addressed to the Treasurer, C. & M. A., 260 West 44th St., New York 36, N. Y.

Write for "VIET NAM REPORT"

See "Land of the Dayspring"

Greek New Testament. This will in turn no doubt enhance their ministries, whether they be Bible teaching, preaching or translation work. This accelerated course which this class will complete next summer will give each student an equivalent credit of six units of college New Testament Greek.

Falé Turned from His Folly

By LUCILE FRENCH, *Sudan–Upper Volta*

It was seven years ago that Falé (Folly) was saved. When the missionaries were transferred to Telekoro he followed them there and endeared himself to all as he worked for one of the couples.

But Falé had reservations in following the Lord. First, he didn't want to be baptized because he didn't want to agree to having only one wife and being considered a poor man. Then after he was baptized he declared he would never go to Bible school. But one registration day he surprised everyone by appearing with his bride. He was a good student, taking in more than the average because the trade language is his mother tongue.

Back in his own country for his year of practical work he gave way to the old desire and took a second wife. He justified himself by saying that he didn't intend to preach anyway. He agreed that according to First Timothy 3:2 a church leader should be married only once; but, he argued, a lay Christian could have two wives!

Out of school, Falé decided to take up photography. Having bought a camera he set out to have Babo teach him. Babo is the Toma who is such an outstanding witness for the Lord. He had taken up photography when he contracted tuberculosis and was forced to leave his carpenter shop. When Falé found him in Sierra Leone, where he had gone to a mission hospital, he was almost well.

There in the "far country" Falé had a dream. In the dream he entered a room and was going to sit in an empty chair. Someone said, "Oh, you can't sit there; that chair is for a pastor." So he went to another. "No, you can't sit there; that chair is for a catechist." So he tried a third one. "You can't sit there either; that chair is for a Bible school student." "Then where will I find a place to sit?" "You are making a road for yourself and when you come to the end of that road you will find a sitting place."

Babo had been praying for a chance to help Falé, and after that dream they talked and prayed much together. Falé made his decision. He returned home and gave up his second wife. He is now happy in the Lord and has asked to be allowed to return to the place where he failed and serve humbly for a year to prove himself before returning to Bible school. After the Lord spoke, Falé's folly was no longer sweet to him. May he now live up to his Christian name of Elijah.

Our Trust Is in God

By REV. H. D. ANDERSON

New Guinea

Missionaries have succeeded in establishing a residence in the Ibele Valley. The Ibele River is tributary to the Baliem River. It was the people of this valley who drove out the first party of missionaries who visited them in April, 1955. Since then efforts to make friendly contacts have been repulsed. At last persistent faith has won the day. The enemy still is trying to frighten the missionaries, but they are in to stay. Here is the story of the first month.

In January we experienced a critical period of two days. A woman from near our station had committed suicide by crossing the enemy boundary up the valley from our house. The enemy tribesmen speared her to death. This act precipitated a battle. It began on Saturday afternoon, January 17. At first we thought it would have no effect upon us, but later we heard a report that the enemy group had a score to settle with the white man because of an incident that had occurred in 1939, when the scientific group was making its explorations.

Sunday morning about six o'clock fighting broke out about three hundred yards from us. The enemy had moved in before daylight and made a surprise attack. The Kapauku workers came to our house for security and we had prayer together. A few minutes after that the attackers fell back about half a mile and the battle continued there. Their screaming, shouting and wailing kept us in suspense the entire day. Yet we were conscious of God's protection. As we read Psalm 91 its message of assurance seemed particularly appropriate.

Jerry Rose came over on Sunday and stayed until Thursday. Rev. E. H. Mickelson was here on Monday and Tuesday. The government representative brought over a police patrol and spent one night with us.

It is quieter now. The women and children who evacuated the area with their pigs are now beginning to return to their villages. More people are coming to the mission station each day, but all the men keep themselves heavily armed. A heavy guard is maintained along the boundary.

Ed Maxey, who had assisted for six weeks in opening the work here, returned to his family on the 20th of December. The next day I was able to bring Glenna (my wife) here. She had a severe cold at the time. At the crossing of the Ibele River, to keep her from getting wet, I carried her on my shoulders. The water was waist deep and very cold. A Kapauku on either side of me steadied me in the swift current. Glenna was afraid of falling off and kept leaning backward. The more she leaned backward the more I had to lean forward to keep my balance. What a comical movie that would have made!

For the past month we have been supervising about two hundred Dani workers constructing an airstrip. We get on the job about 7:30 in the morning and work until nearly 3:00 P. M. Then we pay the people and give first-aid treatment to those with sores and burns. The rest of the day we use in trying to catch up on the never-ending jobs at the station.

Teachers in the short term Bible school: Messrs. Stebbins and Thong (back); Mr. Khanh, Pastor Thin and Mr. Khoa

A Profitable Short Term Bible School

By THOMAS H. STEBBINS, *Viet Nam*

Just before we opened the ten-day short term Bible school at Tuy Hoa this spring we received an appeal from the Trach-Ban preacher asking that I drive to the mountains for two Bana tribesmen. They had been selected to represent their village at the school for Vietnamese. It was necessary to secure permission from both the village chief and the local Vietnamese officials before they could come.

One of our students was a Chinese lady. A bearded old gentleman and two elderly ladies also enrolled. New babes in Christ and Christians of long standing had this in common, that they were taking these classes in Bible for the first time. The students paid their own travel expenses and brought their own rice—a real sacrifice for most of them. One man who ekes out a living by selling bread and ice cream took two weeks off in order to study. Another young man who did not have money to cover his fare worked his way to school, loading and unloading a bus.

In addition to the regular classes we conducted evangelistic services six evenings in the Tuy Hoa area, the students taking part with testimonies and music. We praise God for seven persons who found Christ during these services.

Was this session of short term Bible school of real value to the church of Phu-Yen? To reveal its true value in cold facts and figures is difficult. The tears shed, the laughs shared, the concrete decisions recorded reveal only a little of the deep impression made upon many hearts. The thoroughness with which the notebooks were kept expressed intense interest. The radiance and resolution which marked the testimonies spoke to us of progress and blessing received.

One young girl testified that she had wanted to bear witness to Christ but had never known how to go about it. Now that she had studied methods she was going home to witness as never before. A second student said that he had been a believer for almost a year, but he confessed: "I have had a love for the world, for pleasure and play. I have never fully understood the gospel. Now I really believe! I am anxious to go home and witness for Christ!" A third student testified, "I have never before had such a love for God's Word. I am reading the Bible all the time now and memorizing Scripture so that I can use the Word when I witness."

PHOTOS BY T. H. STEBBINS

A vocal trio gets the pitch

Three young men told how God spoke to them about tithing and of their desire to take this new step of faith. Several others testified of victory over smoking during this session of school and of their determination to give up the habit altogether. One of the tribesmen led his wife to Christ on his return home, and a boy about fifteen years old led his mother to the Lord. We praise God that the students are sharing the blessings with others.

Three meals a day kept the cooks busy; Mrs. Stebbins is at the right. . . . Y Lang and Y Nheo, Bana tribesmen, were students

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Participation in the Missionary Convention

If you were asked the question, "What part do you have in the missionary convention?" you probably would answer something like this: "Well, I pray for it and try to get my friends to attend. And then, of course, I make my pledge. I really look forward to hearing the missionaries."

Yes, we do look forward to the missionary convention. But in what way does the missionary convention contribute to our learning experience? When the last hymn is sung and the benediction pronounced do we feel that we have, in a very real sense, been to the field, that we have a better understanding of the work that is being done, and that we have been involved in a learning experience that has included information, motivation and participation?

The missionary convention could be missionary education at its very best. But is it? It will be if you plan for participation.

As soon as the pastor receives the names of missionaries assigned to the church the entire congregation will be alerted to begin preparations. Owing to the fact that the selection of missionaries on these tours cannot be determined very far in advance, the average church will have only about two months to prepare. Since all the groups in the church will want to have an active part the planning should be correlated by the missionary education committee and the pastor.

Let us consider the part the Sunday school can have in preparing for participation.

Each department* of the Sunday school will share in study and research concerning the fields which will be represented by the missionaries. The question will naturally arise as to how this emphasis will fit into the regular missionary education program* of the Sunday school.

After the schools have used the planned program of missionary education being released this fall they will have files of materials on each field. They will have a wardrobe of costumes. They will know missionary songs and choruses—in a foreign language, too! What a welcome they will be able to give the missionary when he arrives!

While following the regular outlined program, you will need to plan for additional time to make preparations for the convention. This can be done through class meetings, through stepping up the emphasis in presession activities and through groups working at the church on Saturday afternoons or evenings to make displays, posters or exhibits.

As the various departments make their preparations there will be opportunities for sharing the learning with others. For several weeks prior to the convention the pastor can arrange a feature in each prayer meeting at which time classes can report their findings. Some of the reports would also add interest in a Sunday evening service.

If many have been involved in the planning and have actively participated in the preparations there will be an air of expectancy as the time of the convention arrives. The attendance during the week will be better because many will be on hand to serve and participate, instead of having the attitude of "Another meeting, can't let the pastor down" or, "The crowd was pretty small last night; guess I'd better make the effort and go."

This participation will take many forms. Some will be attendants in the nursery. Young people will share in the ushering schedule. Some will be on duty at the missionary exhibit. The Junior Choir will sing and recite missionary Scripture. Young people or adults will participate in a panel with the missionary, discussing a topic such as "What is the relationship of the missionary to the national church?" Class reporters will be on hand to take down information while the missionary is speaking. Prayer requests will later be posted in the department or class. The spirit will be "This is our convention. We all have a part in it."

This planned participation will carry over into the Sunday school hour on Sunday morning. Instead of the all-too-common practice of asking the missionary to speak to combined departments, we will remember that if this is to be missionary education at its very best, this phase of the convention will be graded according to the interests of the individual. Before he arrives the missionary should be fully informed as to the schedule for Sunday morning and your desire for him to spend a few minutes in various departments. Let him know of your preparations* and that you are praying for him and anticipate his coming.

For the best missionary convention you have ever had, plan for participation!

*For more information secure the *World Missions Folio.*

Memo to the Superintendent

Your search for a plan for missionary education is over! Beginning in October, 1959, there will be an insert in your teacher's quarterlies *(Whole Bible Graded* and *Full Gospel Uniform)* called "Focus on Missionary Education." This will be a graded program of missionary education following a three-year cycle. In addition to this insert we have prepared a packet of supplementary helps called "World Missions Folio." This will be released quarterly. Your fall folio is ready now. Order from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pennsylvania. Price is $1.50.

The fall Sunday school enlargement campaign has as its theme, "*Wanted*—155,000 in 1959." Are you making your preparations? We have a leader's handbook and publicity materials for you to use. Send for an order blank.

THE ALLIANCE FAMILY

The Christian and Missionary Alliance, Union, N. J.

To the Fields

Rev. and Mrs. Albert B. Shaw and children, Margaret, Marie and Vivian, and *Miss Marthena D. Ransom* left July 15, returning to India for their third and fifth terms respectively. The Shaws will be in charge of the home for missionaries' children at Kodaikanal, South India. Miss Ransom will return to the Girls' Boarding School in Khamgaon.

Marthena Ransom
Marathi area, India

Rev. and Mrs. John Bechtel sailed from New York July 20, returning to Hong Kong for their fifth term.

Mrs. F. A. Smith and children, Frederick, Jr., David and Lynda, left July 24, returning to Colombia. Mr. Smith preceded his wife and family to the field, leaving New York in January. Their elder daughters, Helen and Carol, are remaining in the States. The Smiths will be stationed at Neiva.

Rev. and Mrs. Alwyn Rees and children, Dilys and Dylan, sailed from England July 25, returning to Congo. They spent part of their furlough with Mr. Rees' family in Wales.

Rev. and Mrs. John Bechtel
Hong Kong

On Furlough

Rev. and Mrs. Eugene Kelly and children, Ellen, Rebecca and Charles, arrived July 14, having completed their first term in Colombia.

Mrs. Betty A. Knopp and son, John, arrived from Colombia on July 17. Her daughter, Ruth, returned in June.

Miss Mary Keinrath arrived from Colombia on July 18.

Rev. and Mrs. C. E. Thompson and children, Judith, David, Dale and Laurel, arrived July 20 from Cambodia, having completed their second term.

Rev. and Mrs. Henry C. Miller and children, David, John, Donald and Charles, arrived July 27 from Ecuador.

Rev. and Mrs. C. E. Carlson arrived on July 23 from Viet Nam.

Rev. and Mrs. M. M. Sawyer and children, Janet, Karen and Susan, arrived on July 11 from Laos.

Dr. and Mrs. W. C. Newbern arrived July 28 from Hong Kong.

Rev. and Mrs. Fred Kowalchuk and children, April and Bruce, arrived on July 10 from Peru.

The New Generation

To *Mr. and Mrs. Ronald MacKinnon*, Thorold, Ont., a son, Ronald Paul, on June 1.

To *Mr. and Mrs. James Frost*, Wheatley, Ont., a daughter, Cheryl Joy, on June 3.

To *Rev. and Mrs. A. Rodger Lewis*, on furlough from Indonesia, a son, Robert Alden, on June 26.

To *Rev. and Mrs. Richard W. Bailey*, Brockton, Mass., a son, Stephen Kermit, on July 15.

Marriages

On June 13 *Mr. F. Clifford Hicks*, pastor of The Alliance Tabernacle, Lakeview, Ont., to Miss Bonnie Quigg, at Ottawa, Ont.

In Savannah, Ga., on July 24, Miss Lois R. Griebenow, daughter of *Rev. and Mrs. M. G. Griebenow*, of Hong Kong, to Mr. Donald E. Kemerer. Both are students at Nyack Missionary College.

With the Lord

Mrs. Laurinda Burt Seacord went to be with the Lord on June 6. She had observed her hundredth birthday seven weeks before her death.

Mrs. Seacord was a charter member

Centralaires Choir, Central Alliance Church, Miami, Fla.

of the Alliance in Waverly, N. Y., and held the office of secretary-treasurer for twenty years. She also taught a Sunday school class, a ministry which she continued in Methodist and Baptist churches in Florida. A daughter, Pearl, of Zephyrhills, Fla., survives.

Miss Mary Isabella Tarlton, of Montreal, Canada, went to be with the Lord in April. She was ninety years old, and had been a subscriber to THE ALLIANCE WITNESS for more than fifty-five years.

Miss Tarlton was greatly influenced and helped in her Christian life by the late Dr. and Mrs. A. B. Simpson and the missionary conventions held at Old Orchard, Me. While she was unable to enter foreign missionary service she engaged in work among the Chinese of Montreal, and also served as a city missionary. She devoted her last years to intercession for our missionary work, making constant use of the Prayer Manual, the Missionary Atlas and letters from many missionaries who valued her prayer support.

Miami Youth Choir Presents Programs

The Centralaires Choir, consisting of twenty-six high school students from the Central Alliance Church, Miami, Fla., recently presented programs of testimony and music in Tampa, DeLand, Daytona Beach and Fort Pierce, Fla. Rev. Gordon Keeney, pastor, brought a Bible message each night and the young people gave instrumental and vocal group numbers as well as choir selections. Miss Mary Jeanne Williams is director, with Mrs. Norman Stedman as pianist.

Maryland Church Refreshed

Rev. E. G. Murray recently conducted two weeks of special meetings in the Brunswick, Md., Alliance church with the result that the whole congregation was spiritually refreshed. God's presence was manifested in every service, writes the pastor, Rev. Franklyn Klein.

Prayer Precedes Revival

Rev. L. J. Reid, pastor of The Alliance Church at Auburn, N. Y., writes that a revival campaign held recently with Rev. T. J. Spier found many seeking the Lord for salvation and a deeper spiritual experience. He reports that special prayer meetings held prior to the campaign seemed to prepare the way for the working of the Holy Spirit.

Union Dedicates New Church

Union, N. J., a growing town of 55,000 persons, had long been considered a possible site as a key city project of the Northeastern District.

On March 4, 1956, without a nucleus of believers or one known interested person, the church was begun under the leadership of Dr. H. J. Arnold, just graduating from Nyack Missionary College. Meetings were held in the American Legion Hall. At the end of a year and a half the Lord had brought into being a group of people that not only completely supported the church but gave $1,000 to missions.

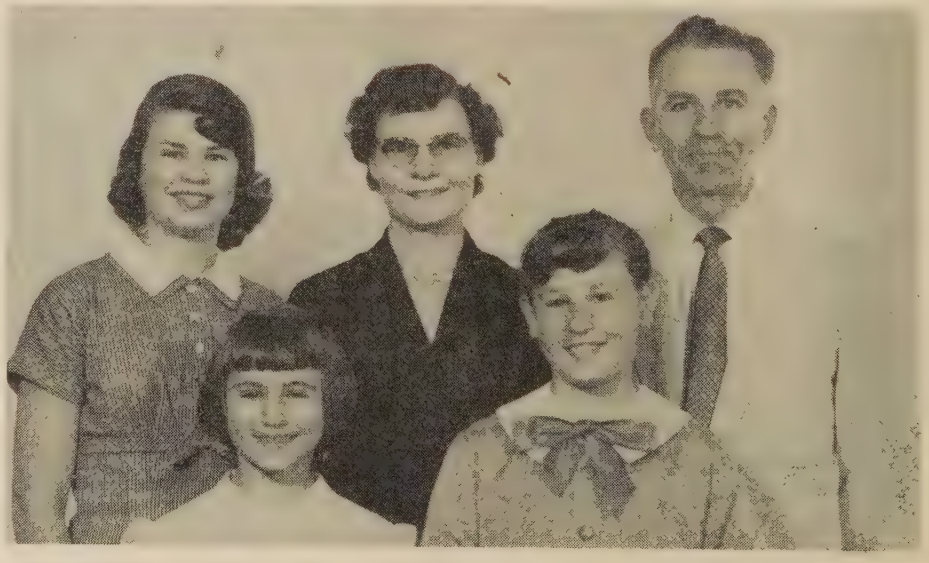
In July, 1958, a choice piece of property in a desirable community was purchased for a church building and construction began immediately under the direction of Mr. Walter Malwitz. With a major part of the labor being donated by the congregation and friends, a building of colonial architecture, seating 156 people and valued at $30,000, was erected for $15,000.

On June 21, 1959, the church was dedicated. Nearly 200 persons were present as Rev. H. E. Nelson brought the dedicatory sermon.

Rev. and Mrs. Alwyn Rees and children, Congo

Rev. and Mrs. F. A. Smith and family, Colombia

Rev. and Mrs. A. B. Shaw and family, India



Sunday

3 JOHN (verse 2).

If more were needed than the testimony of James, John, the apostle who best knew the Master's heart, has left this tender prayer by which we know our Father's gentle care for our health as well as for our souls. And when God breathes such a prayer for us we need not fear to claim it for ourselves. But as we do we must not forget that our health will be even as our soul prospers.—A. B. SIMPSON.

Monday

EPHESIANS 4:17-27 (verse 24).

The new man . . . is meant to be *righteous* and *holy*, inwardly and outwardly, before God and man, as respects law and gospel, and this *through the truth*. For as that which is false (the lie, v. 25) can only produce unrighteousness and unholiness, so "the truth" produces righteousness and holiness through the power of the Holy Ghost. Error injures, truth heals; error is the root of sin, truth of purity and perfection.—WILLIAM LAW.

Tuesday

GALATIANS 6:7-18 (verse 14).

The cross of our Lord Jesus Christ is the center of human history. . . . It is the key to all Scripture history and type, the fact which gives meaning to all other facts. To ignore the cross is to repeat the error of the old philosophers who thought that the earth, and not the sun, was the center of our solar system, and to whom, therefore, the very heavens were in confusion. To know and love the cross . . . is to obtain a deep insight into the harmonies of all things in heaven and on earth.—F. B. MEYER.

Wednesday

ROMANS 8:1-13 (verse 1).

No condemnation now I dread;
Jesus, and all in Him, is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ, my own.

—CHARLES WESLEY.

Thursday

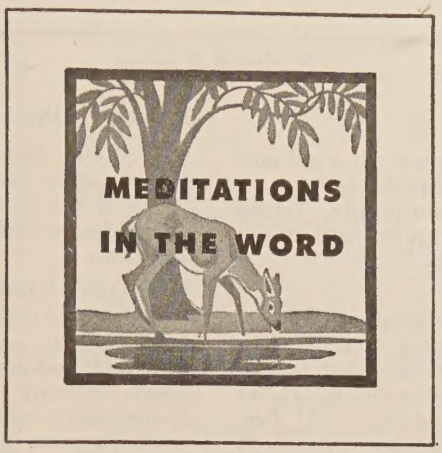
MATTHEW 28:1-9 (verse 9).

Beloved, do you love Him? Do you love Him so much that you have to talk about Him? Do you love Him so much that you often have to be alone with Him? Do you love Him so much that you have to get down very low before Him? Do you often have to tell Him that you love Him? Some of us don't do that. He wants you to tell Him. "And they came and held him by the feet, and worshipped him." Devotion to the Person of the Lord Jesus Himself: I believe, beloved, that is worship.—EDWARD DREW.

Friday

PSALM 62 (verse 5).

One has learned a deep secret when he talks to his soul as David did to his; when he has only one expectation and that is from God. Then, whether in his own house of meditation or in a public house of worship, he will still his own reasoning, lose sight of the preacher and listen for God's voice alone. This attitude is not easily acquired since we are all so human and like our own thoughts and those of some good preacher. All, however, are empty in comparison with what God will say to the one who waits only upon Him. —PAMEH.



Edited by EDITH M. BEYERLE

Saturday

MATTHEW 19:16-22 (verse 21).

"Strip yourself of every possession, cut away every affection, disengage yourself from all things; be as if you were a naked soul, alone in the world; be a mere man merely, and then be God's. 'Sell all thou hast and follow me!' Reduce yourself down, if I may say, till nothing remains but your consciousness of yourself, and then cast the self-consciousness at the feet of God in Christ." The only road to Jesus is *alone*. Will you strip yourself and separate yourself and take that lonely road, or will you too go away sorrowing?—OSWALD CHAMBERS.

Sunday

LUKE 11:1-10 (verse 1).

Lord, teach us the habit of prayer, the prayer that springs spontaneously from the heart, and which neither secular duty, satanic temptation nor the waves of sorrow can interrupt, but which is only stimulated by the things that try us, until every experience becomes transformed into an occasion for fellowship and communion with God.—A. B. SIMPSON.

Monday

2 PETER 3:10-18 (verse 18).

It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is so given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of His will; gentler, like Christ; every way fitter for His service, and for larger service, as the days increase.—ALEXANDER MACLAREN.

Tuesday

ACTS 8:26-39 (verse 35).

A workman in any profession provides himself with the tools of his trade, becomes skilled in their use, and keeps them in excellent condition. For the Christian workman the Bible is his kit of tools. Daily he familiarizes himself with it. Daily he learns more and more how its light can illuminate his own pathway and the pathway of others. Then when the opportunity and the need come for his work of witnessing, he is "a workman that needeth not to be ashamed."—SELECTED.

Wednesday

GENESIS 1:26-31 (verse 26).

The very God! Think, Abib; dost thou think?
So, the All-Great were the All-Loving, too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face, My hands fashioned, see it in Myself.
Thou hast no power nor mayest conceive of Mine,
But love I gave thee, with Myself to love,
And thou must love Me who have died for thee!"

—ROBERT BROWNING.

Thursday

LUKE 22:39-46 (verse 44).

If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. We must serve God even to the point of suffering. —J. HUDSON TAYLOR.

Friday

JEREMIAH 39:11-18 (verse 18).

Ebed-melech's demonstration of mercy and kindness to God's suffering prophet was more than human concern for a fellow man. Down in his heart of hearts he had believed God's message given through His servant, and regardless of possible unfavorable personal consequences he declared himself to the king. And God, in His faithfulness, took care of His brave and trusting child. He always does! God appreciates bravery which is founded upon righteousness.—PAMEH.

Saturday

ROMANS 12:9-21 (verse 21).

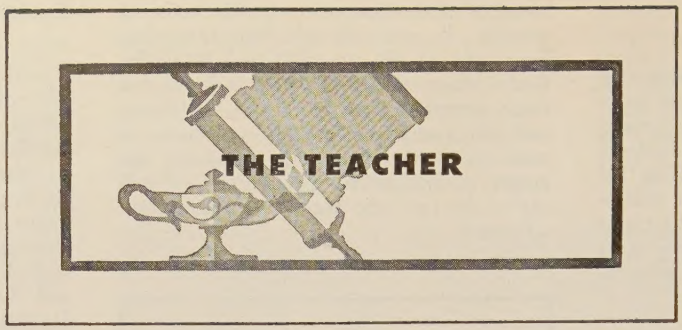
There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. It battles against the winds with desperate effort, eager to wing back again to Norway, but all in vain. At last it yields, thinking the gale will carry it to its death, but instead it is carried to a new and better home, the green meadows and forest glades of England. Many of us have found, like the little voyager, . . . when we yield the spirit of self . . . we are carried to a far richer place spiritually.—GOSPEL BANNER.

August 16, 1959

Lesson Text—
Lamentations 3:22-26, 31-40

Golden Text—
Lamentations 3:22

Devotional Reading—
Psalm 30:1-5



August 23, 1959

Lesson Text—
Daniel 9:4-10, 17-19

Golden Text—
2 Chronicles 7:14

Devotional Reading—
Revelation 7:9-17

By Harold J. Sutton

God's Steadfast Love

The book records the wail of a patriot-prophet. In a sad and sunless day Jeremiah grieved for a deceased sovereign, a prostrate kingdom and a disgraced covenant-people. Yet he finds that "God Himself is a sufficing portion for faith in the absence of all outward spiritual fellowships."

I. The Divine Mercy (Lam. 3:22-26).

This is revealed in various aspects and covers the entire range of creature concerns. (1) *Preservation.* "We are not consumed" (v. 22). Our earthly tenure is extended by the unfailing mercies of God. With so many ways to go, so many of us stay on. Our span of life continues. (2) *Perpetuity* (v. 23). Here are repeated the miracles of provision and preparation. They are "new every morning: great is thy faithfulness." Never a cessation nor exception. Day by day God charges Himself with our concerns and honors a self-imposed obligation. (3) *Portion.* "The Lord is my portion" (v. 24). "Portion" is the capital with which one builds life. It is the sum total of that which gives meaning and value to human plans and purposes. Neither obtainments nor attainments fit here, but "the Lord." (4) *Preparation.* "Wait . . . seeketh . . . hope and quietly wait" (vv. 25, 26). The promise is that "the Lord is good." A promise links us to the thing promised. Its guarantee is the integrity and ability of the promiser. The *prescription* is (a) "hope"—a confident expectation of future good based on present relationship to God. (b) "Wait," the line from the present to the future and dependent on Him for whom we wait. (c) "Seeketh," the expenditure of time and energy. Waiting is passive; seeking is active. Such are free of confusion and clamor. The goodness (v. 25) comes to those who are prepared for it. Harvest waits for seed, summer for spring, the man for the child, reward for service. Here faith is tested and submission begotten, powers are exercised and capacities increased.

II. Divine Equity (Lam. 3:31-40).

(1) *Punishment corrects.* It is not done "willingly" (v. 33). It is temporary; it is not "for ever" (v. 31). It is mingled with "compassion" (v. 32). Affliction has its roots in love. Suffering is better than sin. Love holds the cup and mercy puts it to our lips. (Man's inhumanity to man is condemned, vv. 34-36). (2) *Punishment convicts* (v. 38). No one has just reason to complain when punished for his sin. Punishment should bring (v. 40) self-examination ("searching"), consideration ("try") and amendment ("turn again").

Observation. In the division of Canaan the Levites were given no inheritance. In lieu of this, however, the Lord promised to be their inheritance (portion) (see Num. 18:20; Deut. 10:9; 18:2; Josh. 13:33). Can we grasp it? Divinity for an inheritance! God for our portion! A universe for a gift would be a paltry donation compared with this. "Therefore," exults the scribe, "will I hope in him." For this "portion" one can well afford to wait. In fact the waiting will enhance the portion and increase the enjoyment.

"Hope" is a compound of desire and expectancy. Some things we desire but do not expect—a fortune, for instance. Other things we expect but do not desire; death is an illustration here. But "hope" both desires and expects. How is it with us?

Prayers of the Captives

The Medes had succeeded Babylon as a world dynasty. Daniel, under Darius, was president of the triumvirate. The "signs of the times" called the statesman-prophet to a most extraordinary engagement in prayer. Restoration for the Jews was near.

I. Prayer's Importunity (Dan. 9:3).

Here is (1) *Purpose in prayer.* "I set my face unto the Lord God, to seek." No casual concern was this. The set face and seeking heart purposed through the medium of prayer to bring God and the nation together. Purpose and Daniel were synonymous (Dan. 1:8). Purpose in life became purpose in prayer. (2) *Persistence in prayer.* (a) "Prayer," converse and communion between the soul and God. (b) "Supplications," indicating that strong entreaties were being pressed. (c) "With fasting," thus was desire increased. (d) "Sackcloth, and ashes"—intense humility is suggested here. It was prayer at its best.

II. Prayer's Immediacy (Dan. 9:4-10, 17-19).

The prayer was representative, vicarious, concerned with the glory of God and good of others.

(1) *True prayer gives God His rightful place.* This is always the starting place. God is (a) majestic and mighty, "the great and dreadful God" (v. 4). The size of one's God determines the circumference of his life. A minor God will not do for major needs. God was and is great enough. (b) Faithful, "keeping the covenant" (v. 4). God cannot be charged with change and caprice. (c) Merciful (v. 4). It is a specific mercy for those in whom God delights. (d) Righteous (v. 7). Fidelity of character must find its issue in righteousness of conduct. The latter reveals the former.

(2) *Prayer gives man his rightful place.* Disobedience caused the exile. Here was the path of recovery: (a) Sin was confessed. "I prayed . . . and made my confession" (v. 4). Note the particulars: Sinned, committed iniquity, done wickedly, rebelled, trespassed. Confession was specific. (b) Mercy was coveted (v. 9). Mercy cannot be implored until sin is confessed (Prov. 28:13). (c) Amendment was conceded. True repentance includes this. Turning *from* and turning *to* are sides of a coin. Sin must be abandoned.

(3) *Prayer gives faith its rightful place.* True faith (a) includes expectation. Verse 17 anticipates the inclined ear, the open eye and the shining (approving) face. The climate of faith is always expectant and its song is one of hope. Faith apart from expectation is delusive; expectation minus faith is deceptive. (b) Is based on consecration (v. 17). Here is divine proprietorship. Faith reveals the committed life that holds everything at His disposal. It implies a divine and human partnership in the redeeming enterprises of grace and indicates a faith that waits passively to serve actively. (c) Brings the answer. "Whiles I was speaking in prayer . . . Gabriel . . . touched me . . . and said . . . I am come to shew thee" (vv. 21-23).

Grant the foregoing premises and the result is assured. True prayer always finds an answer. A Gabriel may be necessary, but God never lacks a way to answer His own. Daniel prayed and was heard. When God, man and faith are given their rightful place the answer to prayer is not wanting.

Missionary Treasury

June 1959

General Fund $302,690.92
Missionary Specials 36,360.25

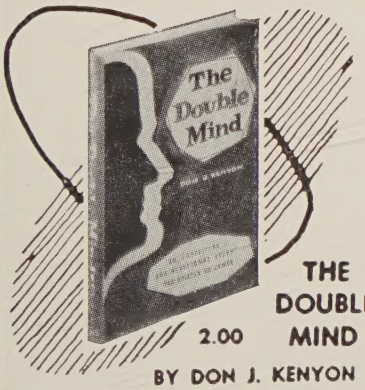
Rejoice with us that during the first six months of 1959 we have received $47,000 more than during the same period of 1958. However, since the financial commitments of the Society have increased this year with a larger budget, our income is $119,000 less than the amount budgeted. Pray with us that during the balance of the year the full amount shall be received for the continued advance of the Society on all fields. Particularly pray for our income during the months of the summer when the expenses are larger with a heavy flow of missionary travel.

Gifts for the month of June are covered by our Receipt Nos. 7518–9130 and 596-723. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S King
Treasurer.

NEW!



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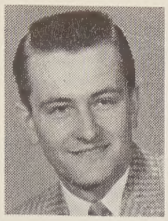

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A strange blend of sophistication and superstition in Gabon . . . A witch doctor performs for the crowd

G. C. KLEIN

Breakthrough in Franceville

LAST month—July—the tears and prayers of years were answered. Franceville, annexed to the Republic of Gabon in 1949 and within the Alliance area of responsibility, was hearing the gospel.

Since 1952 our missionaries in Gabon have felt the burden; leading nationals have requested workers. Yet the answer was always the same: this area of 17,000 square miles with a population of 54,000 (11 tribes, 11 languages) must wait. There were no funds. There were no workers.

Last year the missionary conference honored the vision of a young couple (just two years on the field) and appointed them to this pioneer region. They will live in a small, sun-dried-brick house at Moánda, near recently discovered manganese and uranium mines. Thousands of workmen will form a potential parish right at their door.

It sounds so simple to evangelize these people—merely preach the gospel! But satanic forces will resist the advance. Unbelief, prejudice and wickedness will oppose them. In addition to primitive paganism, Roman Catholicism is strongly entrenched. There is the barrier of languages. Yinzebi, spoken at Bongolo and Koula-Moutou, will be used to reach the Banzebi until the variations in dialect are learned. But there are ten other tribes, ten other languages, which must have a witness.

Victories of faith are won not by sending missionaries alone, but by wresting the control from the enemy through prevailing prayer. Covenant now to free these people from Satan. Pray for them by name: BAWOMBOU, *the largest tribe . . .* BANZEBI, *whose language is known . . .* BAKOTA . . . BAWANDJI . . . MINDOUMBOU . . . BAKELE . . . BATSANGUI . . . M'BAHOUINS . . . BAMBAMA . . . BATEKE . . . BASSAMAYE. *Pray for the necessary translation work, and for the calling of national workers.*

THE CHRISTIAN AND MISSIONARY ALLIANCE
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